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A
TESTIMONY
OF
RICHARD BROTHERS,
IN AN
EPISTOLARY ADDRESS
TO THE
PEOPLE OF ENGLAND,
ON THE
IMPENDING JUDGMENTS OF GOD;

WITH ORIGINAL LETTERS LATELY SENT TO THE QUEEN, DUKE OF
GLOUCESTER, EARL FITZWILLIAM, MR. PITT, &c. &c.

BY G. COGGAN,
MERCHANT OF HULL.

Παριελε απ' εμης ονειδος και εξυδενωσιν,
'Οτι τα μαρτυρια σου εξεζητησα. Pf. cxix. 22.

Devolve à me opprobrium et contemptum,
Quia testimonia tua custodia.

LONDON:

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TESTIMONY

JOHN BROTHERS

THE LONDON ADDRESS

PROPERTY OF ENGLAND

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ADVERTISEMENT TO THE READER.

WHEN GOD appeared below to fulfil his own engagements, and answer every purpose of human redemption, he bade his disciples *search the Scriptures*, in order that their faith in his person, and undertaking, might be strengthened; and as he *came to seek, and to save that which was lost*: therefore may you infer that the end of his great mission below was designed to find out *you*. But does the Scripture refer to none *but* CHRIST? This is not to be denied. The idea of many good men is this, that CHRIST finished his work, and entered into his glory; that as the Canon of the two Testaments are now complete, and all prophecy originating and centering in him, this puts a period to all prophecy, and renders it of no effect; and hence they censure those who do possess it; but this is a very important error, as the *spirit* of CHRIST, which was in the ancient prophets, informing them of his coming into the world, and many other things, which in the order of his Providence should appear; *so now the same spirit* informs the mind that he is now come, and that all other things according to his Providence shall be accomplished. For instance, the Scripture says: that Antichrist should come, that the Jews should be dispersed, "and that we should hear of wars and rumours of wars." That these several events have taken place is well known. But the Scripture further says, that the former of these shall fall, and the latter be gathered. But to look for the end without the means,

is what must not be expected, and whatever instruments GOD is pleased to employ. No man or nation have any right to say *what dost thou?* That GOD has employed the French to accomplish great things, (for no man dare say, that GOD is not in an event of such important magnitude,) and by them he has given the death blow to the *crimson whore*. Therefore, let us rather silently allow, than cavil at his dispensations. That the latter, or restoration of the Jews, will be accomplished through the power of GOD, resting on Mr. Richard Brothers, is an idea which has been sufficiently proved from Scripture, and that he is anointed with the oil and spirit of prophecy, above any of his fellows, cannot be contradicted. Many facts demonstrate this being authenticated, by many events which have already taken place. As a proof of my belief in his designation, I here make you a tender of my best services, contained in the following pages, which though weak and feeble, yet as it comes from a well-disposed mind, I trust your candour will look at the design, and not attempt to tear in pieces, the substance of which cannot be disproved.

I am,

Friendly Reader,

Your's in sincerity,

LONDON, *March 31, 1795.*

G. COGGAN.

TO THE
PEOPLE OF THE WORLD,
BUT PARTICULAR
THOSE OF ENGLAND.

AMONGST the great cloud of witnesses which have risen to give in their testimony in favour of Mr. Richard Brothers's designation and truly important mission, I consider myself not the least intitled to step forward to bear witness respecting a thing which so highly relates to the general advantage of the human race. Being invited and inwardly drawn, I chuse to adopt the most public and conspicuous manner of laying before the world, what appears to me to amount to something more than an implicit regard to what the Almighty Disposer of Events has communicated to him, and given him the preference above all others now existing on the face of the earth. His obscure situation in life, nor littleness in point of esteem amongst men, can be no objection to his being raised to a state of eminence

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above all men that ever yet appeared, or that are now in existence, as it is by such that God is most likely to receive the most honour, as he alone is omnipotent, the great governor and comptroller of heaven and earth, acting in both these as seemeth him good, distributing the blessings of each to whomsoever he will; nor is his simplicity and meek deportment any argument against such an idea, but a profound confirmation of it; and what abundantly confirms and cloaths such ideas, are the words of the apostle in the first epistle to the Corinthians, the 1st. Chap. 27th, 28th, and 29th, verses. *But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.* Had some potentate of the earth, or one of the high orders amongst men appeared, declaring a similar mission, there would be every human probability of such a one being universally received, as an instrument likely to answer such purposes, and of accomplishing such an end. But however likely to suit the inclination of mankind, and to gratify human pride, yet it would by no means answer the purposes of JEHOVAH, as by the one he would receive but little honour, whilst, on the other hand, all the glory would be his own. It never was agreeable to the œconomy of his providence, nor will it ever be otherwise, than to appoint small and insignificant instruments, according to man's esteem, to bring about great and important events. When this is the case it will clearly appear that it is not written in vain, "*And they shall know that I am the Lord.*" *The instruments by whom*

whom I will work, the man, men or people, by whom I will accomplish certain ends, shall be in general small, and of no reputation, that the saying which is written may have its full accomplishment; "*he that glorieth let him glory in the Lord.*" The infidelity of the human race is not to be wondered at, for did not the prophets come daily sanctioned, with a thus saith the LORD: and how were they received? Did not Ahab exclaim, hast thou found me O! mine enemy? Is it not reasonable to conjecture that Noah's admonitions (called a preacher of Righteousness) were rejected? The lip of truth itself confirms this conjecture, by telling us, that in the days of Noah they were eating and drinking, marrying and giving in marriage, till the flood came and swept them all away. As the people of those times rejected his admonitions, so they would doubtless load him with all the opprobrious names of fanatic, enthusiast, and madman! no wonder then that a person in our day, coming forth under the same authority, sanctioned by the same power, and sealed with the same spirit, being treated in a similar manner.

But who dare be so bold as to doubt the authority of any that comes with a thus saith the LORD, more especially when a variety of facts demonstrate that person's mission to be true? Witness his unwearied application to the King, and ministers of state: if these can, let them now come forward, and avow to the world, that they never did receive his letters, admonitions, cautions and advice; his publications to the world being an incontrovertible certainty that it was so, which is abundantly corroborated by their silence on the occasion. Perhaps I might have been as reluctant, and as slow to believe the report of his mission, as others, had not
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my own experience convinced me, that God does communicate to some his secret will, and goings forth in the world, by which it is easy to discern, that some important events are certainly at hand.

Four years ago I was myself under strong impressions of mind that there was a something of importance awaited us ; I saw it as a cloud arising, which seemed to gather blackness and importance, as it rose, but what it was I could not comprehend. On the 13th of March 1791, I had a peculiar manifestation of some events, which I knew would have their accomplishments, I communicated the circumstance to some religious acquaintance who treated me and my manifestations with contempt, and like swine they turned upon me and rent me with the odious nick-name of enthusiast ; after feeling a variety of exercises upon my mind, I went on still believing that I was not led to believe cunningly devised fables. Amidst these exercises I could not observe, without some regard, the important events which thereabouts had taken place in France, and when I came to trace it to its original, I was constrained to believe that it was of God, and greatly rejoiced to see so eminent a blow given to the church of Rome, which I ever considered as inimical to the rights of man, and the grand source from whence sprang the many evils which have enveloped the human race in darkness, and occasionally in blood, for a number of centuries.

When I consider the treachery of Louis the 16th, his perfidy, hypocrisy, and folly, I cannot conceive the French people half so culpable as some would represent them to be, nor does it appear to me an object worth attention, to restore Monarchy in a country, and on a principle which centuries back have always proved so opposite to the

the peace of Europe, especially to this kingdom. I was glad to see light spring up amongst a people which had so long been immersed in Popish darkness, delusion, superstition, ignorance, and folly. I well knew that this could not rise from nothing, and seeing them struggling for liberty, I wished them success with my whole heart, and clearly inferred that as this was certainly of GOD, it must be carried in spite of all opposition. Nor did the Duke of Brunswick, with all his impious threats, the taking of Toulon, Valenciennes, Landrecy Quèsnoy, and Condè give me new ideas; but being exceedingly grieved at our folly in taking an active part against them, I inferred from it what would be the consequence. It is now about 2 years since I had a clear conviction that the Duke of York would be beat, I knew it well, for in the open day he and the Prince of Orange were brought before me in one instant of time; I knew who they were, and fully understood them to be in equal danger. Some little time after I wrote a letter to Mr. Pitt, and desired him to caution the Duke to take care of himself, as I had seen him in danger, but did not relate the whole of the circumstance, as I well knew what kind of reception it would meet with. Nor did I so much as hint relative to the Prince of Orange, as I considered it not so immediately to concern us, as a nation, at that time, tho' I now see his fall will materially affect this country, and will render our situation similar to his, and put our country upon the same footing.

About 12 months ago I was on some business which was calculated to promote the good of the community, and greatly enhance the revenue, which caused me to conceal, in part, my sentiments on what I conceived would be the consequence of this
present

present ruinous war ; and in this I consider myself as highly culpable : but I found within me a principle which frequently urged me vehemently to exclaim against the conduct of administration, which I saw would be serious in its consequences. At last I determined not to suffer myself to be any longer imposed on by a view to interest, I therefore wrote a letter to young Greville, informing him, that in a little time the Duke would be beat, and would fall a sacrifice to the fate of war, except he took special care ; that the situation of the present reigning family was very precarious, and on the very verge of a downfall. Some time after I wrote a letter to the Queen, and declared my sentiments both openly and candidly ; and, as in duty bound, reprobated this war, as being wrong in its first principles, and important in its consequences, together with what would be the fate of Holland—of what is ridiculously, and foolishly, called the bulwark of this kingdom, and the consequences attending us as a people : but administration rendered me evil for good, and hatred for my good will ; they issued a warrant, and sent the runners after me. As a part of what I told them is already come to pass, and when it has its full accomplishment, let them blush for shame, that would not be advised by them who had the good of mankind at heart ; but because I recommended peace unto them, and saw it right and just to acknowledge the French a republic, our minister spurned at me, as his determination is to prosecute that, which will shortly end in the overthrow of this country. I cannot help lamenting his ignorance of the divine procedure, and want of œconomy and prudence in the management of internal and continental affairs. What a lamentable consideration
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it is, that the blood of thousands, and thousands, should be spilt, and millions of property squandered, to gratify the whim and caprice of a few individuals; and all to obtain an object, which, while it did exist, was continually embroiling this country in inquietudes and war! Those things I mention as being my sentiments, and fixed opinion, prior to my having any knowledge of Mr. Brothers, as I did not know that such a man existed *only a little time* before I came up to town. When I first read his book I was greatly surprised, as at that time I did not conceive that opinion of his mission which I now do. After I came to town I read it again, but was not fully convinced respecting his designation, owing, as I suppose, to some preconceptions of my own respecting myself, as I am certain, if pride could always be fully gratified, pre-eminence would never be given to another. When I read his testimony a second time, I began to admire it much; so I read it a third time, and then a fourth. This cleared my mind of every objection so fully, as not so much as a rising thought of doubt has remained within me for scarcely a moment since; and I now consider it incumbent upon me to spread the purport of his mission to all around, and influence as many as I can, as I consider, that prevailing upon any to acquiesce in my views, is equal to the saving a soul from death.

Most commentators have given us line upon line; but, in general, have buried council, and quite put it out of sight by eloquence of stile, and a multitude of words; and yet have shot very wide of the mark, leaving us to plunge in wild conjectures after all; but Mr. Brothers comes and tells us in few words, with all simplicity and plainness
of

of diction, that he was commanded by the LORD GOD to inform the world so and so; that the meaning of such passages were not as commentators in general had asserted, but they had an immediate reference to present times, and different personages now existing: and, in my judgment, it would be well for all to read his books, to search the scriptures, and compare both with the aspect of the times before they hastily condemn. If pleasure can be enjoyed by infernal minds, it certainly is highly gratifying to the prince of darkness to see mankind imbruing their hands in each others blood; to see them anxiously pursuing, and assuming names, titles, and prerogatives which belong only to GOD. Mr. Brothers comes forward to inform the world of the wickedness and folly of these things; and, as he was commanded, acquainted the king and ministers of state, of things that would happen, long before they did, *and what would be the consequences*, except we remained in a state of tranquillity; which evidently demonstrates that he received his information and mission from a Supreme Power, as it is from that source alone that PEACE and good will to men continually flow.

Had Mr. Brothers united with the deluded part of men, and called the French fantastics, sans culottes, carmagnols, and all the opprobrious names of madmen and enthusiasts, and justified our conduct, by calling the present war both just and necessary, he would have given reason to the candid and sober thinking part of mankind, to have called his mission in question: but, quite the contrary, he steps forward into the broad scale of equity; and, without fear of any, plainly tells us, that the righteous judgments of GOD are in the
favour

favour of that people we are so madly opposing. Let any one capable of reflection only consider a while; and trace every circumstance from the beginning, and it will clearly appear that the hand of the Lord was in it; and that what Mr. Brothers says is certainly true. God says, *I will visit the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.* Let Louis the XVI. be what he might *in himself*, is not of so much signification, for the sake of brevity I will pass over it; but whoever reviews the lives of Charles IX. of Louis the XIV. and XV. must necessarily conclude that they were *not good*, and that GOD is righteous in his ways and holy in all his works; and that no censure can be thrown on him in his providential œconomy and severe judgments on the present people in France, which have been so peculiarly displayed on men of title, opulence, and power.

There is another circumstance which corroborates the idea of GOD's judgment being in their favour; and that is the *defeat*, and *shameful retreat*, of the Duke of Brunswick's formidable Army of well disciplined chosen men. This was at a period when the French were in confusion, with a very strong party of royalists *within* their own territories, and tho' the general mass of people were unprepared to resist, yet they compelled them to retire! But had we been so wise as to have seen the *warning eye* of GOD, and considered it as a display of his power, and wisely had refrained from war and fighting, we should have saved more than 100,000 souls who perished in the conflict, and most probably unprepared, met an untimely grave in a foreign land; by which we have brought our own country into such circumstances as has rendered

dered it impossible for it to escape.--- To retreat is now impracticable, and to prosecute the war with any prospect of success is still more impossible; of these important consequences our Governors were foretold, and faithfully warned.

There is another circumstance which heightens my opinion of him being the man so frequently spoken of in scripture, which is his readiness to acknowledge the LORD JESUS CHRIST to be the only true God and eternal life. Had he denied this, and introduced himself into the world as some high and distinguished character, and had done it by signs, and wonders, I would have rejected him with both hands, but he tells us he himself is but a man, a man of like parts and passions with the rest of the human race; that he has his informations respecting certain characters, circumstances, and events from GOD, that it is not by his wisdom either natural or acquired, by which he came to this knowledge, but by immediate inspiration, and information from the LORD, and this is more certain on account of the mysterious passages of scripture he opens and explains in such a way as no commentator ever could have thought of, without the peculiar aid of the holy spirit, *Revelation*. Why these mysteries should lay hid so long, or why the LORD should employ a person like him is no part of ours to enquire, but rather silently to adore him whose wisdom directs, and whose power operates, when and where he will; to acknowledge his sovereignty in the world, as a God of order, of providence, and stupendous authority, is undoubtedly right, but to believe it, and submit to him as such, is our great advantage, tho' quite opposite to the pride of the human heart, which is tainted with sin, and corrupted with evil habits and customs.

toms. It was from this source that the presumptuous enquiry sprang, which was made by Pharaoh in the days of old *Who is the LORD that I should obey him?* And it is from the same cause that the present calamities, which closely hover over this devoted kingdom, have their origin, to imagine we have it in our own power to evade the blow, to boast ourselves in, or rely upon our shipping, is presumptuous and vain; for how is it possible that a country should be protected by means so importantly evil, a company of the vilest characters, selected from all parts, the very refuse and scum of the country! such are our sailors in general with some exceptions, the officers and commanders in chief. Swearing is become fashionable amongst them, and all manner of uncleanness pervades the crews. They boast of what they have done, they triumph that they sin so well. I speak from facts, having heard and seen them; and can such be a defence to a country? Have we nothing better to guard our coasts? Alas! alas, for England! I cannot help taking up my lamentation for thee, thou devoted nation. From henceforth ICABOD may be written on thy Ships, on thy Towers, on thy Walls, and on thy Gates, which can no longer be thy defence. It is done, Babylon must fall, this great city must become heaps of ruin! and is there not a cause? Let reflection take place and it will clearly appear that sin is a reproach to any people. I would just remark here, that tho' I firmly maintain the notion of GOD's sovereignty, and his right of choice respecting individuals for certain purposes, yet this does not appear in any point of view, but a political or providential choice, that it is a very important error, and greatly depreciates the attributes of GOD, to maintain that GOD has made

made a personal choice of individuals from all eternity, which must and shall be infallibly saved. That a certain description of characters is spoken of in scripture, is not to be denied, and it is those, not individual persons, which are said to be chosen in CHRIST; as GOD has declared himself to be no respecter of persons, and as heaven is freely held out to the human race, and GOD in his wisdom has so disposed it, that every one individually has a right of election, and a power to make his own choice, and this adds an additional sanction to Mr. Brothers's mission, when he tells us of heaven being deprived of many which had an opportunity of coming there. These assertions are vindicated by a variety of texts in scripture, and not one that I can find betwixt the books of the Bible that so much as intimates to the contrary, this being both positive and clear. "*As I live, saith the Lord, I have no pleasure in the death of him that dieth; but rather that he should turn and live.*" See the will of GOD concerning the human race fully described in the 18th Chap. of Ezekiel, *Let him that readeth understand.*

I now come to be more particular respecting Mr. Brothers's mission, which I shall attempt to support, by quotations from his work, and a few animadversions upon the scriptures, which may more immediately concern the point in question, with a few concurring circumstances which will have a tendency to silence every caviller, stop the mouths of gainfayers, and silence every doubt which may arise in every enquiring breast: and to this end may GOD assist. But as a more able hand than I have gone over this ground before me, I shall only make a few remarks on some parts that he has passed over, which chiefly relate to things that objectors have mentioned

mentioned in my hearing, and which I consider as a very easy matter to confute. Mr. Brothers says, in his second Book, page the 7th, " The Lion means George the third, the present King of England," the metaphor alluded to by the prophet is very significant, as the pinion of an eagle is well known to be strong, and superior to all the feathered race, and is very well adapted to the maritime powers of Britain. To prove this, the author above alluded to, quotes a portion in Esdras; and I, in my letter to Mr. Greville, quoted the 16th of the Revelations, and 3d verse, *And the second Angel poured out his vial upon the Sea, and it became as the blood of a dead Man; and every living soul died in the Sea;* which conveys to me the same ideas. By every living soul dying can be understood nothing but an awful destruction of the human race, moving in the capacities of sea departments, and there is no doubt of this having its accomplishment in a short time. Whenever this may happen, this country will then be deprived both of her glory, and her boast; her shipping, and her seamen; and it may perhaps be in one day, as the power of JEHOVAH is in no way restrained; for when he arises to punish men for their iniquity, or reward such as wait for him, in either case, one day with him is the same as a thousand years. His power and authority is a depth; which the utmost stretch of our most enlarged imaginations cannot fathom; all that we can conceive of him is, that he is infinite: he is higher than the heavens, what can we do? Deeper than hell, what can we know, infinite author of infinity itself; his comment on the 13th Chap. of Rev. and 3d verse, page the 9th tho' in few words, is so simple and easy, that it will not admit of a single doubt. It is both pure and unaffected, and plainly discovers that he has it from a divine authority,

rity, which far surpasses all the eloquence, oratory,
 or the stile of diction, and conveys a truth which
 puzzled the studious, and baffled the skill of the most
 learned and wisest orator. But he goes on, and
 tells us of a circumstance which I apprehend never
 entered the heart of man to conceive, p. 10th, which
 he says signifies the Emperor of Germany, and who
 dare be so bold as to contradict it, as the present con-
 quests of the French, the situation of affairs on the
 Continent, the ruinous state of the trade and pe-
 rilous situation of our affairs in Ireland, and
 at home, all tend to corroborate the authenticity,
 and divinity of his doctrine. The ferocity of the
 Empress of Russia, and the scripture emblem which
 is descriptive of her character, plainly demonstrates
 that, what he says of her is true. I myself am his
 witness, and do in the most public and most solemn
 manner announce to the world, that before the ac-
 count came to England of the defeat of the Poles,
 he said the Empress had received a command to
 arise and devour much flesh; he then added, she is
 now risen. The very next mails which arrived,
 brought the account of the terrible slaughter, the
 defeat of Gen. Kosciuszko, and the capture of Warsaw.
 Facts are stubborn things, yet the infidelity of some
 men is so great, that if they see signs and wonders,
 they will not believe, for it cuts them to the heart
 to see others preferred before them. Let all gain-
 sayers hold their peace, and blaspheme no more, for
 to reprobate that which they cannot understand;
 and condemn that which they have no knowledge
 of, is impious to an extreme. To expect this from
 men who have been buried in sensuality all their
 days is not to be wondered at; but to hear of this,
 and see such a spirit pervading the minds of religi-
 ous characters, this is awful; and lamentable as the
 consideration may be; yet I have found more of this
 spirit,

spirit, in the religious world, than in any other which clearly proves the lapsed state of professors which has taken place. In short, out of the bulk of men I find the idea of general security, of peace and safety amongst them; nor does the impending storm which hangs over this land, appear sufficient to remove them from their stupor; nor will it, till the cloud burst and deluge the country with human blood. And this will certainly convince them that their situation was not what they so madly conceived; for my own part, I am very well assured that the iniquity of the land is great: it comparatively mourns, being grievously burthened. That the sword has received a command to go through the land, and through it, it *must go*; not doubting but all the effects and consequences recorded in the scriptures, and published and revealed to the world by Mr. Brothers, will have their individual accomplishment. The trumpet that I blow, and send forth into the world, individually to all is, gain say, not that which you cannot comprehend, but prepare to meet your GOD; for the time is at hand, and GOD has provided himself a witness, who has boldly informed the world of the truly important events at hand, and what would be the inseparable consequence of our interfering in a war, which cannot fail of tearing the constitutions and established governments of nations up by the very roots.

Let our government remember that Mr. Brothers told them of these things long before they happened; and let them be assured, as one event has taken place, so must the rest certainly and inevitably follow. Let them also remember, that I (having received illumination and information from the same source, though in a much inferior way) told them that HOLLAND would fall; and as

what I told them, in one instance, is already come true, so will the other by regular succession incontestably follow; because, after they have been warned, and faithfully cautioned, they have not withdrawn their hands from shedding blood, but have aggrandized to themselves full power and authority to do, without controul, whatsoever seemed them good, and stretched forth their hands to lay hold of such characters as were desirous of extending peace and good will to the nation at large; *and in so doing would have rendered George the III. more secure in his kingly capacity, and his succession more certain in future times.* But as the reverse is certainly the case, what is now to be expected? Attend particularly to what the great LUMINARY of the present day says in his second book, from page the 10th to the end of the 20th, and let the Speaker of the House of Commons contradict this assertion if he can. Who is the General which is to fall, mentioned in page the 11th, our author does not say, but only remarks, that "by Revelation from the LORD GOD to me he falls to the ground." This circumstance peculiarly relates to our own territories in Germany; and who more likely to have the command than one of the princes of the blood, particularly him that has experienced so many defeats on the Continent already. When this has its accomplishment, it is easy to infer what will follow, namely, a fulfilment of the rest, mentioned in the above recited pages. What he mentions in pages the 21st and 22d, has remained a mystery to all generations until now: many commentators have attempted an explanation, but all of them have remained in uncertainty, wrapped up with ambiguity, and lost in a wilderness; but *Mr. Brothers* laconically tells us in a few plain

plain words their literal meaning, and which, I am very certain, all the philosophy and acquired knowledge of the most exalted prelate cannot gain-say. That infidelity, like a huge monster, has spread its baneful contagion through this unhappy country, is not to be denied; and, in consequence, no wonder that such important things should remain as dead witnesses in the streets of this great city. Only observe the general spirit and conduct of the people at large, and it will not be difficult to discover what spirit they are of. The spirit and subtilty of the serpent they largely testify, but the harmlessness of the dove is scarcely to be found; hence they live in a constant and habitual breach of one of the most important precepts of the gospel, "*As ye would that men should do unto you, do ye likewise unto them, for this is the law and the prophets.*" But this is not all; the gospel, without respect of persons, or distinction of characters, offers salvation to all. It clearly intimates to the human race that they are sinners, and shows, in the most conspicuous light, the necessity of repentance, with a full assurance of forgiveness, to such as embrace it; but how many do we see live in a constant neglect of so important a privilege; like Galileo they care for none of those things; it was a matter of indifference to them which of the two consequences fall to their lot. Say ye to the righteous it shall be well with him; woe unto the wicked it shall be ill with him. Isaiah iii. part of the 10th and 11th verses. And hence it must be obvious to all how greatly despised and neglected the testimony of the two witnesses or gospels of St. Matthew and St. John are, as is clearly observed by Mr. Brothers, page the 22d.

If truth is to be regarded at all, and the idea of a GOD is to be allowed, it is certain that he is self-existent, infinite, and eternal; and as such must convey to the most common understanding, that no limits can be fixed to his power. And if so, he must be invariably the same, and can do whatever he will; *his arm is not shortened nor his ear heavy*, agreeable to Isaiah's testimony (Isaiah chap. lix.) and therefore is no way incredible for him to empower Mr. Brothers to go through the thoroughfare of this city, and as he passes to turn a rod (which he tells us he cut by special command) into a serpent, with the additional power of fire from heaven. And this he tells us is not to be effected by him but by the immediate power of GOD, working in and by him; and shewing to the world, that he is JEHOVAH's great missionary to the JEWS, to the people of the whole world, and the instrument in the hands of GOD, to effect those important signs. And who dares be so bold as to call the power of GOD in question even now, but particularly when they appear. Did not the power of GOD appear in the first instance by *Moses*, and in the second, by *Elijah* the Tishbite? The prophet Malachi tells us (chap. iv.) that the earth is to be favoured by a visit from ELIJAH the Prophet. This does not mean literally ELIJAH, but one possessing the spirit and power of ELIJAH. Mr. Brothers tells us it is himself. That this should offend many is not to be wondered at, that a character so obscure should be raised above them, that ministers of the gospel should spurn the idea gives me no surprise, as many of those are exalted beyond their own sphere, on account of their splendid abilities, and perhaps their once fruitful labours.

But

But it always was the pleasure of the Almighty that the pride of man should be humbled, and his haughtiness should be abased and brought low; that those who come after them bring little, and of no reputation, should be preserved: these things the Great Disposer of events determines to perform, in order to manifest to the world that he has power to do *whatsoever seemeth him good*; and allows no authority to the human race to enquire what dost thou? I know from experience that cavillers will say the prophecy of Malachi was *fulfilled in John the Baptist*. In *part* perhaps it may be so, but being altogether fulfilled by his mission is what I boldly deny: when John was closely pressed to disclose who he was, he unreservedly informed the people that he was no more than what the Prophet Isaiah had foretold in the 40th chapter of his prophecy. John himself denies being Elias, (chap. i. 21) and they asked him, "What then, *art thou Elias*?" and he saith I am not." Art thou that prophet? and he answered no;" but does not give the least hint respecting what the Prophet Malachi says: but to be more particular, the 17th chapter of Matthew (they will tell you) is still more positive in the point to sanction their opinions: and here they found the groundwork of their argument. Vide c. xii. v. 12. It is evident our Lord here alludes to two distinct persons, as appears by the two different tenses, past, and future, to which the circumstance refers; the future tense appears first with actual and positive promises "*that Elias shall first come, and restore all things*." John at this time had finished the work he came to perform, and therefore it could in no wise relate to him, but to some other person who Malachi tells us is to come in the latter ages of the world; what had already occurred, as appears by
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the past tense, was easy to be understood by the Disciples, and did, no doubt, immediately refer to John. But as he came only as a voice, *crying in the Wilderness, saying, prepare ye the way of the Lord, make his paths straight*; and when he had done this he fulfilled the whole of his mission, but in no one instance did he *restore all things*, his calling on earth was to inform mankind of the coming of the MESSIAH, and by foretelling it, to dispose them for a due reception of him, and when he had done this, he went to the full extent of his commission.

After the Jews rejection of JESUS CHRIST, and the doctrines of his disciples, the destruction of Jerusalem took place, which to the inhabitants of that city was a very terrible and heavy judgment, but it was chiefly if not wholly confined to that city, and therefore could in no wise signify the great and terrible day of the Lord: "*A day which shall burn as an oven.*" This is a very significant striking metaphor, and may well be understood to signify all nations; for an oven when once properly heated causes the flames to expand, and heat in every part. I would therefore call the attention of every candid and sober thinking person, whose situations permit them to think for themselves, to take a view of the affairs of Europe, and the prospect of these flames expanding, it will naturally seize them with a dread, and strong apprehensions what may be the fate of this, and all other countries in the known world, and incline them to believe and cordially receive what Mr. Brothers says of himself, that he is the PROPHEET of GOD, that his mission is from a divine Origin, and that he is the *very* person alluded to in the scriptures, which he mentions in his books; that many very notable things have already shewn themselves

themselves in him is not to be denied, but we who receive him as the intended person, and fully believe in his divine appointment, shall shortly behold greater things than these, and therefore it is we so warmly contend, and as earnestly request all who wish to contend against this idea to be at peace, and be still, least they should be the objects of GOD's displeasure, when he will reveal him to the world by wonders, by mighty signs, and by fire. For persons to assert that a spirit of prophecy in the world has ceased, and no more exists, is to speak contrary to the order of divine records, "The testimony of Jesus is prophecy," but to assert that it is contrary to the order of GOD, on account of the two canonical books of the Old and New Testament, being now compleat, is little short of blasphemy, and greatly argues their ignorance of the secret operations of the divine spirit; the scripture every where informs us of the manner by which GOD communicated secret things, and informed his servants of future events. It was by visions, dreams, and inward communications. Mr. Brothers says the same, the Apostle Paul, in order to confirm this, bids us to *beware least we should quench the spirit*, and then adds, *despise not prophecyings*. 1st. of Thessalonians 4th. Chap. 19th, and 20th, verses, I am well aware that those who are disposed to cavil, to twist, and wrest the scriptures from their proper center, will say, this signifies nothing more than the ancient prophecies, but if the word of GOD be sufficient to silence such cavillers, I will just refer them to the different orders the Apostle Paul mentions as existing in the Church; and if those orders do not exist, then the Church must be *maimed*; but if those orders cannot exist, then her maimed state is owing to *some act in GOD*, and this would
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be blasphemy to suppose. Mark with particular attention St. Paul's 1st epistle to the Corinthians, 12th Chap. 8, 9, 10, and 11th verses. It is generally supposed that the word prophecy, mentioned in the 10th v. signifies preaching, in order to annihilate such an idea, which certainly has a tendency of leading into an error, by preventing the people from expecting such a blessing, and so keeps them from asking him for it, who *giveth liberally and upbraideth not*: such persons I would refer to the 8th v. and would ask them what the Apostle means by a "word of wisdom?" no doubt this refers immediately to the understanding and preaching of the Gospel, and yet these two expressions, tho' each of different significations, together with a variety of other gifts, come from the same spirit, and are derived from the same divine original. That the state of the Church is equally as bad as is represented by a Scripture Metaphor, cannot be denied, which says, *from the crown of the head to the sole of the foot there is nothing but wounds, bruises, and putrifying sores*. When I speak of the Church I do not mean the Church of England; I exclude her altogether as a DEAD BODY; but I mean all Antichristian and Religious Societies of every denomination collected into one idea, and taken into one collective body. It is this that is corrupted, and exactly corresponds with that description: one part of this community affirm that GOD has pre-ordained a *certain* and *select* number which shall be infallibly saved, consigning the rest over to the punishment of eternal fire, without allowing the probability of salvation to others, and we are led to understand that by one determined act of GOD, myriads of unborn souls, by an everlasting decree, are committed over to suffer the punishment of
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eternal pain ; whether or no this is arraigning the attributes of GOD, whose goodness can never condemn a person, for that he cannot help, nor finally punish for that which he cannot avoid—is an idea which the Scripture decides by a very clear alternative. Another part declares an opposite opinion, they tell us of two separate states of rewards and punishments, but after a certain period the inhabitants of the infernal pit shall be released, devils and men ; but they are at a loss to find out when this period shall arrive ! this is an opinion which opens an effectual door to the greatest licentiousness, and is as ridiculous in its nature as it is baneful in its consequences. But I should not be astonished to hear them assert that Heaven and Hell will each undergo an opposite exchange ; that when the inhabitants of Hell ascend to Heaven the inhabitants of Heaven descend to Hell ; the Prince of Darkness will become GOD, and GOD of course must be transmogrified to the Devil. This would be shocking to suppose, but equally as probable the one doctrine as the other : but there is a third sect arises, who tells us something out of the common way, that the world will *never end*, and measurable time will never cease ; that in undergoing certain changes from one state to another, they call *renovation*, denying the doctrine of the Resurrection and identity of the body which is so clearly insisted on in Scripture. Thus may the Church be compared to a corrupted body. Mr. Brothers as the all-resplendent sun, emerging from a cloud, diffuses light to those who dwell in darkness, appeals to the law and to the testimony, and gives in a few words his comment on the sacred pages, opening and unlocking many dark and mysterious passages, which remained secret from the beginning, and which, without peculiar instruction from

from GOD, would have puzzled the keenest philosopher, and the deepest sagacity of the most learned and penetrating Divine. Secret things belong to GOD, and no one can unlock his mysteries, but the man who is formed as a key for that purpose: that Mr. Brothers is that man I can assert, nor dare I in any wise doubt it; for what man before him gave such an explanation of the 7th Chapter of Daniel? or who but himself would ever have imagined that the metaphor delivered under the similitude of the four beasts, alluded to the persons explained by him, (in his book) in the 7th, 9th, and 10th pages? It was by the spirit the prophet DANIEL was led to behold and foretel these mysteries, and nothing but the same spirit could have put into the mind of Mr. Brothers the wonderful DEFINITION. The reason why the church at large does not enjoy its original form, gifts, and graces, as mentioned by the Apostle, Cor. 12th, is because she has left her first love, and departed from her primitive order, when the Quakers first arose, they came as near to that order as any people since the Apostle's day, and so far as relates to *outward form*, they are now the most orderly people upon earth, but like the tabernacle of David it is to be feared they are broken down. The Methodists or Westleyans now are the next or last raised up, they began well, and were made a blessing, but their teachers, like men in Moses' seat are too lofty, expecting to receive honour from men, and to be called Rabbi! Rabbi! It is true all sects make a great noise in the world, and like a round rumbling cymbal, cry aloud, yet for want of true and *spiritual salt* their noise becomes unfavory. When any person attends much to closet prayer, and enjoys communion with GOD, it is to such he communicates more largely and intimately

timately of his secret operations, and goings forth in the world, but when such come to tell these things to others, they stagger, spurn his experience, and knowledge, as enthusiastic effusions, because it exceeds their own; the reason of it is obvious, as they do not attend to secret prayer. Mr. Brothers tells us, his intercession for London prevailed with GOD, and what is there either false or ridiculous to be seen in this? About the same time I was in London, and being alone in my chamber, where I had a distinct view of the greatest part of this city, and like Daniel of old, with his window open towards Jerusalem, I was on my knees supplicating the Lord to spare this city, how far my prayers might avail with GOD, I do not pretend to say, as I had not so immediate a knowledge of its destruction being so near. But Mr. Brothers being more fully and intimately informed, interceded by fervent prayer, and obtained a respite at the peril of his own life: was not this the case with Moses? did not he *stand in the gap*? why should men then be so vile as to ridicule the idea, or so ungrateful as to give him the lye, who tells us of GOD *suspending his judgment for his sake*? Had men in our day with the same spirit lived in the days of Elijah, and he had told them of his prevalence with GOD in obtaining rain, no doubt but they would have laughed at his assertion, and ridiculed him as a FANATIC, an ENTHUSIAST, or a MADMAN. To credit such things at a distance, and to believe those events which happened in former times, is no way hard, as men are apt to imagine they do not so much concern us; but for a repetition of them to happen in our day, and for such singular characters to appear amongst us, proves the spirit and temper of the times, the infidelity of the age we live in, and how greatly the religious

world, as well as others, is enveloped in darkness, sensuality, ignorance, and unbelief.

I now continue my testimony under many disadvantages, as Mr. Brothers was taken into custody yesterday, but this does not at all shake my confidence, or remove my belief in his intended mission, but I now perceive that a certain impression of mind I was under some time ago, was both supernatural and divine, by which I was inclined to think that he certainly would be put into that situation; and I wrote a letter to a friend of mine on the same subject, not that my opinion varied in the least, but to show him what my apprehensions were, and they are now realized. But to proceed—Mr. Brothers tells us in page 24, that the 13th verse of the 16th chapter of Revelations, means the King, represented under the metaphor of a Dragon. By the mouth of the beast, may it not signify the King's Counsellors, who are stimulated by pride and false notions, of well ordered governments, still determined to prosecute and carry on a war so ruinous to commerce, and opposite to every thing else that is calculated to benefit the human race? By the false prophet, may we not understand the Bishops, or rather, as it is mentioned in the singular only, Lord ARCHBISHOP of Canterbury, as he is a particular man with the King, and one of his Privy Council? I do not doubt in the least Mr. Brothers' observations on the 16th verse, but as to the time when it will happen I would not venture to affirm, but it was always deeply impressed on my mind that it *was at hand*. The time this country will be invaded, which now draws very near, and as to the dreadful effects which will attend the earthquake mentioned in page 25, I fully believe will soon be felt by all, and the *great city* mentioned

mentioned in the 19th verse no doubt means **LONDON**, as it is quite distinct from the words **Great Babylon**. Before any particular calamity, or any heavy judgment befall any country, the goodness of **GOD** always sent some messenger or sign, in order that the people threatened might take warning, and so avert the judgment by repentance, or prepare for its coming: that heavy judgments threaten this country cannot be denied, yet how ought we to admire the goodness of **GOD**, in sending us both messengers and signs; Mr. Brothers is a man peculiarly anointed for the purpose, and he boldly informs our governors of many events which would take place long before they happened, but since that time have come true according to the word of the **LORD**, which he spake by his servant the prophet, Richard Brothers. Our **LORD** tells us that that there shall be signs in the sun, and in the moon, and in the stars, before *the great and terrible day of the LORD*. Historians tell us that many of these signs appeared before the destruction of Jerusalem, and the dispersion of the Jews; and beside this great phenomenon of the age, Mr. Brothers, have we not had those signs? Witness the surprising reality of the *Toll bar man* in Yorkshire, near Leeds, letting through his bar in the night season, for three succeeding nights together, a large army of both horse and foot; he distinctly saw them, heard the prancing of the horses, saw their uniform, heard their conversation, but understood them not, for they spoke a *foreign language*; this was about two years and a half ago. Witness also the appearance of armies passing over the moon about a year ago, seen by some as they crossed London bridge, but more recently, much to be remembered, is the memorable vision seen by

by many unquestionable witnesses, on that remarkable day the 7th of August last, particularly by Mr. Webster, who was then repeating the usual ceremony at a grave-side in Bermondsey church-yard. And I dare say, Mr. Pitt has not forgotten the shock he then felt, as he stood by the green table or council board, devising a plan, to secure Mr. Brothers. I suppose they now triumph because they think they have gained their point; but they will soon be sensible of their mistake. The Scriptures Mr. Brothers quotes, page 29th to 30th, and the comment which follows, is so free, so simple and easy, and diffuses such light as never appeared before, the substance of which no man can possibly gainsay, as it particularly relates to circumstances and events, which have not been fulfilled as yet, but will shortly have their accomplishment. This intercession, his intreaties with God and man, bespeaks the disposition of his soul, and an inclination to save a sinking country. This is noble, this is Christian-like, and strengthens every idea of his mission being divine. I now pass on to page 43, concerning which, I only add, that what he mentions there will be fully accomplished in a short time. I would challenge all the commentators in the whole world, to disprove, if they could, what he says on the occasion; and I believe in my heart, that Christopher Love spoke and prophesied by the spirit of God, when he says that *this year shall produce a great man*, and I do hereby announce to the world, that whose past circumstances do not immediately tend to prove his asserted mission, I implicitly receive his own testimony. But as many circumstances of prophecies, ancient and modern, recorded in Scripture, and in the writings of many eminent Christians in the last century, all concur

concur to prove that such a character shall rise, I doubt not but that this man will appear to be the very person; and woe be unto them who dare to insult the Lord's anointed. His remarks on imprisonment, page 45, are truly just. It is a lamentable consideration that such a practice should be allowed at all. It is contrary to the principles of this *boasted* constitution, for MAGNA CHARTA positively forbids it. The law of nature forbids it. Reason, justice, and common sense forbid it; beside the infamous extortions committed by the keepers of goals, exercised upon the poor objects within those horrid walls, and all extracted from the bowels of the distressed, which like Pharaoh's task masters, *keep them under*, and hold them at a distance with the greatest contempt; whilst the high orders of men are living in ease, pleasure, luxury, and wantonness; those considerations are enough to move an heart of stone, and melt it into the tenderest sympathy. If certain exalted characters, instead of laying up millions as their private property, had but distributed to all their suffering fellow-creatures, this money laid up only to be taken as the spoil of other countries, would have done immense good, and rendered imprisonment almost unnecessary amongst us; but instead of that they are hoarding up treasure like sand upon the sea-shore, aggrandizing to themselves the utmost stretch of unlimited authority, depriving the subject of that which is his dearest rights, by a *suspension* of the Habeas Corpus Act, permitting large pensions and salaries to be given to men that never were of any advantage to the human race, besides an enormous *pile* of taxes; and to complete the whole, determined to prosecute with vigour the present war, which threatens to end in the overthrow

throw of the whole system. Thus I acknowledge and openly declare, in favour of the designation, mission, and testimony of Mr. Richard Brothers, no way doubting but the things or judgements he has published to the world, will, by regular succession, be accomplished one after another; but as the time is now at hand, their beginning cannot fail of taking place in the course of a few days. To deny the reality of visions, or separate spirits, apparitions, &c. from both worlds, is not only contrary to Mr. Brothers's testimony, (page 58 and 59.) but also from both the records of the Old and New Testament, as well as the experience of many living witnesses, (of whom I am one,) besides the testimony given by the late Lord Littleton, which I presume few among the polite circles will venture to contradict. However, the Editor of the "Times" may be disposed to ridicule, that part of his book, page 60 and 61; yet I presume he cannot take upon himself to say that our governors had no information of these events. I have met with some who have maintained, and many who have entertained similar thoughts, that the literal restoration of the Jews would never take place, but that they would only be *spiritually restored*, so by believing, and receiving the Lord Jesus as the true Messiah, would become members of his mystical body, and be incorporated into the true Church, by believing in him. But this is a downright contradiction of the sacred Scriptures, which uniformly agree that there shall be a literal gathering of the Jews, who shall be restored to their own land, and again inhabit their own country, the ancient Jerusalem; and also rebuild the tabernacle of David, which is fallen down, agreeable to which I informed Mr. Greville, that these were my
ideas,

ideas, as appeared clear to me, under the 6th vial in the 16th of Revelations. Mr. Brothers appears like a man anointed for the same purpose, backed by all the artillery of Divine authority, clearly proving the idea to be just, authentic, and certain, assuring the world, that he is appointed for that end; and as a proof of his mission being from God, it will be accompanied by signs which cannot fail of proving it a fact. To effect the gathering in of the Jews must be an extraordinary display of God's omnipotent power, which can amount to nothing inferior to those in Egypt; and hence Mr. Brothers tells us, that it will be by wonders, and by mighty signs! Whoever can be able to discern the signs of the times, must infer that no age of the world ever exhibited such wonderful events before, and the prospect of their rapidly encreasing throughout Europe, and the world at large, as the present day, and those being the times of God's shaking power, they will be more convincing to the Jews than the signs which were displayed to them in their former state of Egyptian bondage. Days and years, with every part of measurable time, are of no account with the ALMIGHTY; he alone, to answer any of his secret purposes, has a right to call a day a month, or a year a day, whenever he shall think fit. In order to clear up this mode of reckoning, I would just refer to a passage in the same book, page the 76th, and there we are informed by Mr. Brothers, thus "1794, the 25th of the month called June, the LORD GOD said to me, in a vision of the night on my bed, in seven days now the judgment will be on this nation." It was evident from hence that the Divine Being was pleased to call a day a month; for that day seven months Holland was compleatly

completely conquered, and from that day the fate of this country was sealed. On Mr. Brothers' confinement no doubt but many will be glad, many will be sorrowful, many begin to doubt, and few remain stedfast in their opinion of his divine mission. But let his enemies be afraid, his sorrowful friends be cheered; let those who begin to doubt cast away their despondency, and the strong grow stronger still: yet if the three days imprisonment, of which he had an offer some time ago, should be as many weeks, yet, after all, he will break forth as the light, and come from his confinement as a lamp that burneth: his suffering imprisonment is no impeachment of his mission, though it is an evident mark in his enemies, and our governors, what kind of spirit they are of, and in what manner they would treat the LORD was he to visit the earth again as he did before. The world ever was averse to righteousness, and righteous men in its present state ever will be so; like Jerusalem of old, they would kill the prophets, and stone them which were sent unto them; this being the case with England at present. All I chuse to add further is, to request every thinking mind to look forward with seriousness and attention, at the great and important events which are at the very door, and as a cloud big with horror, ready to burst over and deluge this guilty land.

My Christian friends, I shall now conclude this letter with a few observations abstracted from the Register of the Times,* on the character and

* Vide 29th Number. The anecdotes of Mr. Brothers contained therein are founded on a circumspection that does honour to the respectability of that much esteemed Miscellany, and to the candour and impartial conduct of the Proprietors and Editors.

amiable manners of Mr. Richard Brothers, though it is almost unnecessary, as both have been truly and interestingly elucidated by Mr. H. Offley, in a Pamphlet which he has lately published, so as to render further investigations trivial, and of little consequence.

" This extraordinary character having, for some months past, been the theme of the public in general, induces us to state some particulars respecting him, we trust will gratify the curiosity of our readers. To see a man rising from the humble state of a workhouse, to that of a person attracting the attention of all ranks and degrees, for his prophetic assertions, has justly excited astonishment. Let him be a madman, enthusiast, or hypocrite, he must be considered as the most extraordinary man this century has produced. To cause the most distinguished divines to hesitate in their opinions, respecting the truth or falsehood of his scriptural expositions, is, surely in an untutored man, a most wonderful trait of character. Allowing him to be a hypocrite, to blind an appearance of truth so artfully, with the reality of falsehood, as to confound the most warned in scripture, evinces a faculty that few men, however powerful in the arts of delusion, in the course of ages, have been found to possess. As a madman, there is such an urbanity of manners, such a piety of principle, such forbearance of self-gratification, such an uniform perseverance in attending to the welfare of human nature, that we think it impossible for all the faculty, versed in all the different kinds of mania, to define the nature of Mr. Brothers' madness, and to class it under its respective species. Supposing him an enthusiast, he is equally extraordinary. Such persons are generally impelled to the most strenuous

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and even violence of bodily and mental efforts: their faculties are in a state of perpetual agitation; their passions seldom find a quiescent pause from continual excitement; their object, whatever it may be, so powerfully interests all their thoughts, that they are never becalmed by rest or peace, until nature exhausted, submits to their soothing influence; but, contrary to this, Mr. Brothers has appeared to be divested of the common passions of nature. Ever calm, ever collected, ever affable and communicative of sentiments, dictated by a boundless attachment to the peace of man, if an enthusiast, he is, of all enthusiasts, the most wonderful."

After all that I have said respecting Mr. Brothers, I would not have the world to suppose that I look upon him as any thing more than a man, and a fallible creature in himself, he being infallible only so far as he is directed by the Spirit of GOD and divine truth; and I by no means doubt but he receives his authority from that supreme source, to acquaint mankind that he is to be revealed by wonders and by mighty signs. Whether he has a gift of prophecy, and a superior talent of unravelling the great mysteries of the bible, far beyond any of our commentators, no one need hesitate a moment to determine; nor do I consider it presumption either in him or myself to say these mysteries were certainly reserved for him to unfold, for the warning and information of this generation; yet this knowledge is a blessing derived, and this he fully acknowledges to the glory of GOD, as he in his wisdom made choice of this once obscure person to propagate and diffuse a dispensation of light beyond any that was ever known before; therefore instead of cavilling and disputing his authority and mission, it rather behoves all men to adore in silence,

lence, and admire that supreme agent who works when, and as he pleases, providing instruments to answer his own purposes as his wisdom directs. I moreover believe that the LORD JESUS CHRIST will again appear on earth in person, agreeable to Peter's testimony (Acts, iii. 20.) *to give crowns and palms to men.* Having thus given my testimony both for GOD and man, I hope it will attract the attention, and excite the candour of my readers, fairly to investigate the designation of Mr. Brothers, and no way irritate or cause resentment, though I declare in favour of a man whose mission I dare in no wise arrogate, as I firmly believe that divine providence will shortly call their attention to *things* more important, and will quickly rid the earth of their errors and heresies which have crept in among all sects and descriptions of men, both civil and religious; then will the inhabitants of the earth join in the triumphant song, *Glory to GOD in the highest, on earth PEACE and good will towards men.* To deny Mr. Brothers being *a warning star*, or as *a trumpet in the hands of GOD*—to say he is no prophet—that he is not to lead the Jews, is what I sincerely recommend for every one to avoid, as he certainly has discovered the two first, and only downright disobedience on his part (which heaven avert) can prevent his appearing in the other. It appears to me that Mr. Brothers may be termed emblematically THE LION OF THE TRIBE OF JUDAH, mentioned in the 5th Chap. of Revelations.

His publications have diffused light through the world, and the LORD JESUS CHRIST, who alone can be *the Lamb slain*, has employed him as his instrument for that important purpose; why he

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is permitted to remain in a state of confinement is best known to GOD, but no doubt to answer two great ends:—first, to habituate him to be submissive to GOD, and to undergo what he, in his divine wisdom shall think fit: and secondly, to try the spirits of our governors, and to shew what lengths they would proceed against him; and to try the hearts of believers, and render the visitations of GOD more deservedly severe upon the ungodly. How far these awful judgments which are comparatively at the door, may affect the mind of GEORGE THE THIRD, is easily to be accounted for from their magnitude, as a diadem in that day, to a man of any thought, will be but of very little value. That *crowns will fall, kingdoms be overturned*, and this country be visited with a dreadful scourge, is what I have anticipated, and long beheld hastily approaching; and wishing that we might avoid it I informed government of its inevitable approach, and had our governors wisely attended to my advice, but PARTICULARLY to Mr. Brothers' admonitions, and had avoided entering into this *unprincipled war*, they would have done well indeed. But now we certainly shall see an awful accomplishment of that judgment which Daniel foretold; *I beheld till the thrones were cast down, and the Ancient of Days did sit.* This Ancient of Days is the LORD JESUS CHRIST, as to him alone *every knee shall bow, and every tongue confess*; and Mr. Brothers is, according to my invariable opinion, as John was the harbinger of his first appearance on earth, so will he be the great fore-runner of his second coming, and is truly the great man so frequently spoken of and alluded to by several of the ancient prophets of the Living GOD: and that mankind may be prepared for such an important event, is my earnest and most sincere wish;

wish; and for the accomplishment of it may they
peruse Mr. Brothers' books with attention; and as
Heathen author dictates,—*audiunt et credunt.*

I am,

My dear fellow-countrymen,

And you children of the universe,

Your sincere friend and well-wisher,

G. COGGAN.

London, March 5, 1795.

POSTSCRIPT.

IT is no great concern to me what sort of government there is in any country, whether in this or any other, so long as justice is distributed to all with an impartial hand. That this is the true and original principle of our own I do in no wise call in question; but whether the managers at the helm disinterestedly attend to this, is what I dare challenge every impartial and sober thinking person to determine. The PRIME MINISTER of this kingdom ought to be a man of the strictest integrity, to have clean hands, and a pure heart, in order to discharge the duty he perpetually owes to the public, for reposing in him such an important trust, and lodging in his hands such an immense share of national property; it has hitherto been with the greatest pleasure I have thrown in my mite into the
Treasury

Treasury of the Nation, and have done, this within the compass of two years, to the amount of about £600 or upwards. I therefore consider it my unalienable right to look to the Minister as a public character, and if he puts off that property to answer improper ends, or for improper purposes, every one that does the same with myself has a right to inveigh against such a conduct; nor shall the suspension of my dearest rights, or the terrors of a gloomy prison, ever deter me from speaking my sentiments. The Minister, in conjunction with those, (who, I presume, dare not say their souls are their own) have entered into a war which I always disapproved of, (for I clearly saw what would be the consequences, and warned them accordingly) and as such I take upon myself to reprobate a practice which I always considered as wrong in its first principles, and in the end will prove fatal to the object the Minister says he always designed to defend. Millions have been already expended, and yet the object is not obtained; but after the greatest exertions the object in view is now reasonably vanished out of sight. To attempt to renew it will only be plunging this country in greater guilt, and inevitable ruin, and render her visitations more severe. The fate of this country being already determined, the intercessions of all descriptions of people cannot avail, but may in some instances, respecting individuals, as the day is at hand which shall try men with fire, from which important judgment the righteous will scarcely be saved. At a time when warrants are issued, and mandates sent abroad, for the purpose of apprehending different persons, and committing them to prison, it may be considered the highest piece of folly, resulting from a checkered brain, or an imagination fired with
1
enthusiastic

enthusiastic zeal, to bring in my testimony, and inveigh against the conduct of Ministers. As to the principle from whence I conceive that, originates with GOD, and as to my conduct, I only conceive myself accountable to him alone; and should I be arraigned for either at any human bar, I shall, and can with confidence, make my appeal to his dread tribunal, who will judge *every man* according as his work shall be: and by way of a close to my present address to the public, I do declare, that I will not disown my present sentiments, nor retract from what I have here sent out into the world, before the most august council that can be formed by man, nor awed by all the menaces of determined punishments that the whim and caprice of human council can devise or execute.—Adieu.

The first of these is the fact that the
 world is not a homogeneous whole. It is
 divided into many different parts, each
 with its own characteristics and its own
 problems. This is true of the physical
 world as well as of the human world. The
 physical world is divided into different
 regions, each with its own climate, its
 own flora and fauna, and its own
 problems. The human world is divided
 into different nations, each with its
 own culture, its own history, and its
 own problems. This is why we must
 study the world as it is, and not as
 we wish it to be. We must study the
 world as it is, and not as we wish it
 to be. We must study the world as it is,
 and not as we wish it to be. We must
 study the world as it is, and not as we
 wish it to be. We must study the world
 as it is, and not as we wish it to be.

COPY
OF A
LETTER

TO

HER MAJESTY.

Hull, September 3, 1794.

MADAM,

THE task I undertake is rendered truly arduous, through the intense struggle of mind I alternately feel between duty and fear. I acknowledge I am about to act contrary to that etiquette, which seems to be the determined plan of administration to observe; but leaving such proceedings to the will of GOD, who will suffer them to be performed, as far as seemeth him good,

G

good, I cannot see a ROYAL FAMILY, whom I value and esteem, on the verge of ruin, without informing them of their danger; and, as I offer my sentiments freely on the important subject, I doubtless shall incur the displeasure of some, inso-
much that they will endeavour to prevent, if possible, my being any way advanced in life: But what is preferment? What is advantage? What is honour? they are but the glaring trifles of a day; I therefore despise them, and trample them under my feet! since duty calls me into better, though perhaps more rugged paths: as my views are disinterested, and my motives pure and unbiassed, though I may render myself liable to many disagreeables, I shall value them but little, should I, under GOD, obtain, what to you Madam, and your house, is of such magnitude and importance. It is my earnest desire to be a blessing to my King and my Country, and if possible by divine invocations, and every other human effort, to prevent him, his family, and his country, from meeting destruction and certain ruin. Hence, Madam, permit me now to investigate the important subject; the purport of which is, to observe, that the unhappy war in which England is now involved, is as singular in its nature, as its ultimatum will be marked with awful consequences! for as it renders many affectionate mothers childless, so Madam, should it realize to you, the same melancholy event; what a mournful consideration it would be! Since time had its beginning such a war never existed in the memory of man, nor will its like ever be seen again on the earth! it is a war of JEHOVAH's promoting, and he will accomplish his purpose, let the inhabitants of the world do what they will! it is as a conflict between the ALMIGHTY and
Antichrist,

Antichrist, but the latter must inevitably fall; the time is at hand! it is already come! and should all the powers of Europe unite and rise in a body it would be impossible for them to prevail. Who this Antichrist is, Madam, you will easily discover, on consulting (with supplications to GOD,) the sacred pages of divine record; 'tis there, and there only Antichrist is fully discovered, and the present war described; and you may depend upon it, taking the war in a political point of view, it will be the most unsuccessful one in which England was ever engaged—with reluctance do I speak it; but for the preservation of your family, and the country that I value, I am constrained openly and avowedly to declare that England is, to use a trite phrase, *on the wrong side of the question*; we are supporting and encouraging the enemies of GOD! we are assisting *Antichrist*, and receiving the PAMPERED HYPOCRITES into our own territories; and although it is attended with the greatest danger, (for blood marks their steps wherever they go,) yet we altogether encourage their residence here, and even provide them maintenance, which is highly displeasing to GOD, as they are his utter enemies! If your Majesty could wish to know who this ANTICHRIST is, I will inform you in a word—it is the POPE of ROME, and all his diabolical *fraternity*! all who acknowledge his Supremacy, let them dwell wherever they may, are his friends; and they who do so are, the enemies of GOD; and these will the ALMIGHTY destroy; and whatever support Popery has had from this country, GOD will repay us as a nation; and, alas! Madam, it will be with blood, if we repent not: permit me to assure your Majesty, that as I value the House of Hanover, even so I wish to promote
its

its happiness; and, therefore, in a time of danger, I come comparatively *with my life in my hand*, to inform you of the great impropriety of carrying on a war, which, in its first principles, is undoubtedly wrong, and my motive in telling you this which I hold as sacred, is, that the HOUSE of HANOVER, and the KINGDOM of GREAT BRITAIN, may escape the determined judgement of it; and, therefore, Madam, for your own sake, for your family's sake, for the kingdom's sake, for GOD's sake, use your utmost influence in putting a period to this present war; and fully and freely consent to acknowledge the French a Republic, as ere long at the peril of our country, we shall be *obliged* to acknowledge what we are now in vain attempting to resist. ENGLAND itself may be a REPUBLIC too; and this is an idea that grieves me to the heart! as I sincerely wish for our valued and beloved Rex, to live in peace, and in peace to die! Believe me, Madam, I do not come forward as a refractory but as a *true subject of Great Britain*, who feels his heart ultimately interested in its welfare; and, however, I may differ in sentiments from the government of this country, yet I cannot in any wise consider myself a worse subject, for I am morally certain, they will find themselves most awfully deceived in the end. Sometime back I wrote to Mr. Gréville, and desired him to communicate my thoughts to the King; and as I said to him there, so now I consider myself in duty bound to say to you, that England has not a better friend, nor one who would more liberally contribute to its interest. It is the cause of GOD that I now stand forth for the good, the security, and HONOUR of the KING; 'tis for the REPUTATION and ADVANTAGE of his MINISTERS, and the felicity and comfort of his

his people, that I take upon myself, so arduous a task, that if possible I may have the happiness to prevail with the King and his Ministers, to pursue such pacific measures as will effectually secure the peace and welfare of his family and his kingdoms. I therefore humbly advise you, and your house, the ministers, prime ministers, privy counsellors and governors of this nation, so determined upon their own ruin, not to wait any longer the issue of the present war. Our fore-fathers went through fire and blood, and suffered all the tortures human cruelty and invention could form, to obtain Protestant liberty! And shall we, their posterity, wantonly throw away what they procured for us at so dear purchased a rate!!! GOD forbid! I therefore take upon myself, to offer to you Madam, a token of my best services, which, if regarded, will be attended with the best of consequences to our constitution, our country, and our king, even so, Amen.

Believe me, Madam, it is not the voice of an ENEMY that you hear, but that of a *sincere friend*! a *friend* to my KING, a *friend* to my COUNTRY, a *friend* to the CONSTITUTION of GREAT BRITAIN, and a *friend* to ADMINISTRATION, and as such I only wish for such things to be conformed to, whilst they can be attended with credit to ourselves and country, as I am fully persuaded 'ere long we shall be obliged to do it, at a time when abject necessity will require it, and then honour will be out of the question. Within the circle of my acquaintance, and among all companies of the intelligent part of mankind, I meet with none who can justify this war, even in its beginning, much more its continuance, except interested men and partisans. But as a rule for myself,

self, I set it down, that whoever abides by the Scriptures, and derive their political sentiments from thence, must conclude that we are wrong: 'tis, Madam, from these premises, that I draw all my conclusions, and hence it is I am so positively certain in my opinions, respecting the evil consequences that will result from it; and finally will prove so fatally ruinous to our constitution, destructive to government and this country. I add no more, then may GOD grant you and family his blessing and protection. Amen.

I am, Madam,

Your Majesty's

Faithful Subject,

And very humble Servant,

G. COGGAN.

COPY.

C O P Y
OF A
L E T T E R
ADDRESSED TO
HIS ROYAL HIGHNESS
THE
DUKE OF GLOUCESTER.

LONDON, *Jan, 30, 1795.*

Sir,

I HAVE always been anxious to promote the interest, *peace*, and safety of King, Country, and Community, of which I have given the strongest proof, but because I do, and ever did consider the present war, not only inimical to the happiness of each, but destructive to all; by some authority I have been pursued by the runners, which to me seems a little strange! But by a principle of self-consciousness, given me by the spirit of GOD, I am supported, and not at all afraid; and now that I have a fair opportunity, I make a tender of myself, and am ready to go to prison, should that be the King's pleasure whenever he shall command me, for as GOD is my trust, I will not fear what flesh can do unto me. It was always my desire to save the King, his family, and

his kingdom, but be assured, the present measures of administration, and the present war will ruin all. This, Sir, I give as the messenger of GOD, and as the last testimony of my good will: The time is short, and the judgements of GOD are at hand. When I proposed a plan of the two docks at Hull, though I did not say any thing to any person, I had the salvation of this country in view, for I clearly saw the improper, and ruinous proceedings of administration; and secretly intended to deliver our nation from an impending curse. In the years 1790, and 1791, I was first convinced of its near approach, and delivered my sentiments in writing to the Dukes of Devonshire and Bedford. To the now Lords Moira, and Yarbro'; to Mess. Sawbridge, Fox, and Wilberforce. But that veil is fixed, it cannot be moved, (here I had an eye of Mr. Brothers's testimony,) for the mouth of the LORD hath spoken it. It is but a vain thought to suppose I have altered my designs of obtaining the docks at Hull, as it is not in the power of all the world to do this, because it was first given to me by revelation, then by promise, and afterwards by a confirmed threefold revelation from GOD; and, therefore, I conclude that it is certain, for the earth is the LORD's, and the fulness thereof, the round world, and they that dwell therein.

I am,

S I R,

Your very humble Servant,

G. COGGAN,

TO

EARL FITZWILLIAM.

LONDON, March 9, 1795.

My Lord,

I AM not ashamed to acknowledge to you, that I am a Man of GOD, and the few expostulatory lines I wrote to you from Hull, were the *immediate* effects of the spirit of GOD upon my mind. To the present commotions in Ireland, I now appeal, and let them determine whether they are not to be considered as a mark of GOD's displeasure, for your accepting a commission against which I cautioned you to guard. The cloud which now hovers over this guilty land is big with horror, will shortly burst, and deluge it with human blood; for when GOD arises to execute his righteous vengeance; what can the struggle of human efforts do against it? I am only sorry to say, that our governors, from the beginning of the present war, have been opposing the œconomy of Divine Providence in the world! Time is short, the judgement is at the door. Repent and turn to God with your whole heart, so will you then escape the vengeance of eternal pain. I am serious, and so is GOD. To whose merciful guidance I recommend you;

And am,

Your Lordship's

Very humble Servant,

G. COGGAN.

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THE FOLLOWING
LETTER

WAS ADDRESSED TO

MR. WILLIAM PITT.

LONDON, Jan. 30, 1795.

Sir,

AGREEABLE to my promise, I now take upon myself to inform you, that I am ready to go to prison when ever you and your colleagues are disposed to send me; and whatever the ALMIGHTY may permit me to undergo, I know it will work together for my good and his glory, with which I am satisfied: shall only add that I am very far from triumphing over your misfortunes, yet I greatly regret your folly; for it is now impossible to prevent this country from being invaded and entirely conquered.

I am,

S I R,

Your's respectfully,

G. COGGAN.

TO THE
HON. MR. GREVILLE.

Spread Eagle Inn,
 LONDON, March 25, 1795.

Sir,

ALL that I have said to you and others respecting the impending judgements of GOD on this nation; I did from the best of motives, and with a good intent, but I am sorry to find that what I said was either neglected or contemptuously despised; and, therefore, I have with sorrow and regret to remark, that it is now too late to make any further resistance, as this nation is given up to the sword, and all the preparations for internal defence which we are making, will answer no purpose, but that alone of an awful effusion of blood; and the fears I suggested to you twelve months ago, will, in a few weeks be rendered an awful truth. I greatly lament that our governors despised the best advice, and wickedly rejected those who gave it. I am affraid that King George has lost sight of that which David King of Israel had his eye upon, when he said, "I will not trust in my sword, it is not my bow that shall help me," what can the sword

sword do for us now? The longer it is unsheathed the more awful will its consequences be, for when the French invade our territories, opposition will fall before them, as grass before the scythe; then will be fulfilled upon yourself the important judgement I gave you hint of in my last. I always wished well to the King, to his family and kingdom; but for a discovery of this, our mistaken governors attempted to deprive me of my dearest right, and immure me within the walls of a horrid prison; this I know was displeasing to GOD. I therefore conclude, with exhorting all to whom this letter may come, to prepare for the awful event, as it will come and will not tarry.

I am, Sir,

SIR,

Your well-wisher,

G. COGGAN.



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